

*Ignorance and Folly put to Silence by Well-  
doing : Or, A Preservative against the  
Bishop of Bangor's Politicks.*

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I N A  
S E R M O N

Preach'd at the Parish-Church of  
St. *ETHELBURGA*,

On the Solemn ANNIVERSARY FAST kept  
by the Authority of an Act of Parliament,  
for the Guilt contracted by these Nations, in  
the Execrable Murder of King *CHARLES I<sup>st</sup>*,  
of Blessed Memory.

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By *LUKE MILBOURNE*, late  
Presbyter of the Church of *ENGLAND*.

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— *Nusquam Libertas gratior extat  
Quam sub Rege pio* —

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THE SECOND EDITION.

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## I P E T E R II. 15.

*For so is the Will of God, that with Well doing, We may put to silence the Ignorance of foolish Men.*



THE Day is now return'd which has been set apart for many Years by Publick Authority, in which *Three guilty Nations* should in a more eminent manner humble Themselves before Almighty God, the terrible Avenger of the Blood of his Saints, for a Crime of the most horrid Nature, that, next to the Crucifixion of the incarnate Son of God, the Sun ever look'd on, the impious Murder of *Charles the First*, once the lawful Sovereign of these Kingdoms, of precious and ever Blessed Memory. A Crime it was so directly oppos'd to the reveal'd Will of God in the *Fifth Commandment*, to our great Master's Rule of *Rendring to Caesar the things that are Caesar's, and to God the things that are God's*, and to the Dictates of the *Apostles*, if we may rest as securely upon the Prescriptions of such *poor weak fallible Men*, as upon the Assurances of the Bishop of *Bangor* — of *Every Soul being Subject to the Higher Powers* — And a Crime so dismally Prodigious in its Effects; as the woful Experience of all sensible Christians, and Men in these Nations attests; that the very mentioning of it, is enough to strike Terrour upon every Pious, Loyal Soul. Nor have *these wretched Nations*, whatever a *Pierce*, a *Calamy*, or a *Hoadly* suggest, any more shaken off the Guilt of *innocent Blood* from that ugly Action adhering to it, than the miserable *Jews* have that hanging on them, for the Murder of their *Messias*; or from their worshipping of the *Golden Calf*.

A Prince this Day we lost, and such a Prince as the World neither then, nor in many *precedent Ages* could, in many *succeeding Ages*, will be able to Parallel.

A Prince we lost, who was the *Son of Nobles*; a Prince acknowledged in the Debate about the real Antiquity

of the Royal Line of Scotland, when all his *fictitious and fabulous Ancestry* was cut off; yet still of the most ancient Royal Extraction of any Monarch in the known World, and under whose Reign these Nations, had they not been Diabolically infatuated, might have been Peaceable and Happy.

A Prince He was, whose *Piety* to his God, a Jewel, too too seldom appendant to the Crowns of Princes; was so Uniform, so Fervent, so Regular, and his Steadiness in the Religion establish'd in the Church of England, as Reform'd from Popery, that no Puritanical Wheedles, no Tender-conscienc'd Hypocrites, no learned or zealous Priests or Jesuits, though back'd with all the deep-reaching Politicks of Rome, could ever oblige him to turn, either to the right Hand or to the left. Yet, as our blessed Master was persecuted under the odious Character of an Enemy to Cesar, and an Enemy to that sacred Law which He Himself had given to Moses, from Mount Sinai, for the Use of his own Church and Kingdom; first, in the Wilderness, and afterwards in its more settled State; tho' none observ'd it with that Exemplary Strictness with which He did. So as it was necessary for carrying on those cursed Designs which the Sons of Belial had then in View, his excellent Vicegerent was charg'd with Inclinations to Popery, and represented among his easily deluded Subjects as such; when it's plain from the whole Conduct of his Life, that He was as irreconcilable to the Errours of Rome, as to those of Socinus, Arrius, or Mahomet.

Charles the First understood Religion thoroughly, as any Man may see, who Reads but the Letters that pass'd between Him and Mr. Henderson at Newcastle; when his Majesty had none to advise with or to assist Him; and yet, with the wise Merchant, was able, on that Occasion, to bring out of his Treasures Things both New and Old. It's generally suppos'd, that his Journey to Spain, on account of the Match propos'd by his Father between Him, and the Infanta, was the Ground on which they built that Calumny. He was then only Prince of Wales, and the Journey perhaps Rash enough; but the Policy of a States-Man, and the Civility of a Gentleman, obliged that Prince to treat both the Spaniards, in whose Power He was, and the Pope himself, without  
whose



whose Compliance, it was impossible for him to bring Matters to a good Issue; yet he was so far from being reconciled to *Popery*, that as *Capriata*, the Writer of the *the History of the Wars of Italy*, declares, ' He return'd ' from *Spain* into *England*, carrying with him implacable Hatred, grievous Complaints, Revenge and Enmity, ' instead of Friendship and a Wife. The *Translator* of ' which History, *Henry Earl of Monmouth*, in Vindication ' of his dear Master's Memory, tells us this Story —

' I, who had the Honour to be bred up with this ' hopeful Prince, and who account it my greatest Happiness to have been known by him, when He was ' King, having heard a Street Report, that this *Infanta*, ' his then Mistress, was turn'd *Lutheran*, according to ' the gracious Freedom his Majesty was always pleas'd ' to afford me, I told him it one Day when he was ' at Dinner; upon the hearing of which, His Ever- ' blessed Majesty was pleased to say, *Harry*, If this be ' true, I am confident I know who turn'd her. I desiring to know who it might be, He answer'd, *Padre Robose* : This *Padre Robose*, said his Majesty, when I ' came to *Spain*, was *Confessor* to the *Infanta*, and in ' the Absence of the *King's Confessor*, was also Confessor to the King. He was One who gave very diligent Attendance upon Me when I came first into ' *Spain*, and for Two or Three Months Space never fail'd to wait upon me, insomuch that some Acquaintance being grown between us, He one Day mov'd ' Me, that a *Disputation* might be had in Publick, between my Chaplains and some of the King of *Spain's* ' Priests, in Point of Religion, affirming, that he knew ' it would be very pleasing to the *Infanta*. I answer'd, ' No : Saying, I came not hither to turn or be turn'd ' in my Religion, by any publick Argumentations; nor ' have I any such Commission from the King my Father, but rather a Command to the contrary; but if ' You, *Padre Robose*, have any thing to object against ' the Religion which I profess, I'll give you the Hearing in private. *Padre Robose* being glad he had got ' thus much, began to object somewhat against the Religion profess'd in my Father's Dominions, at the beginning whereof, said the Prince, laying his Hand upon the other's Arm, No, *Padre Robose*, this is not the ' way;



' way ; that is to dispute *de non concessis* : But let me  
 ' give You an Account of *my Faith*, and of the *Tenents*  
 ' of *my Religion* first, and then if you have any thing  
 ' to object, speak your Mind freely. *Padre Robose* being  
 ' herewith content, the Prince began, and made him a  
 ' full and true Relation of the Tenents of his Religion,  
 ' which when He had done, *Robose* reply'd, Sir, do  
 ' you believe all this? Yea, said the Prince. And will  
 ' Your Highness give me, said the *Father*, leave to  
 ' affirm this to others, from your Mouth? Yes, said  
 ' the Prince, do it boldly, for this is the Religion I was  
 ' born and bred up in ; the Religion which is profess'd  
 ' in my Father's Three Kingdoms, and wherein by the  
 ' Grace of God I am resolv'd to Live and Die. Why  
 ' then, said the *Father*, for ought I know, Sir, you may  
 ' be sav'd as well as I. My blessed King having told me  
 ' this, I ask'd His Majesty whether *Robose* did not ob-  
 ' ject any thing against what His Majesty had said?  
 ' Not at the present, reply'd He, but some few Days  
 ' after he took me aside, and began to alledge some tri-  
 ' vial Things against what he had heard Me say ; to  
 ' which I gave him such an Answer, as I heard no far-  
 ' ther News of *Padre Robose* for a good while, whereat  
 ' marvelling not a little, I wonder, said the Prince  
 ' one Day in publick, why *Padre Robose* hath not visited  
 ' me of late, what is become of him? To which he was  
 ' answered by a Whisper in the Ear, That the Priest  
 ' *Robose* \* was forbidden coming any more to the  
 ' Prince's Court, lest instead of his Converting the  
 ' Prince, the Prince should Convert Him — To which  
 ' Account that worthy Person adds, -- Upon the Faith  
 ' of a Christian, and the Word of a Gentleman ; this is  
 ' the full Sense, and as near as I can remember, the  
 ' very Words his Ever-blessed Majesty was pleased to  
 ' tell me, which though they wrought nothing upon me  
 ' more than what I formerly knew and did constantly  
 ' believe ; if they be not able to stop the Mouths of  
 ' those slanderous Companions, and make them bite  
 ' out those Tongues wherewith they have endeavoured  
 ' to throw Dirt upon the Memory of His Sacred Majesty ;

\* *Wars of Italy*, p. 245. 6, 7.

' yet at least, his constant Perseverance in that Profession, and witnessing his Faith at his unprecedented Death, methinks should make them do it.

And indeed, never *Martyr in the Primitive Church*, on Account of that Faith in Christ, which he profess'd, never *Founder or Friend of a Commonwealth*, on Account of his asserting the *Liberties of his Fellow-Citizens*, dy'd more truly for *that Faith which was once delivered to the Saints*, or in Defence of *those Liberties*, than *Charles the First*, of Blessed Memory: In his Days, it was with very much Difficulty that only *one single Person*, of whom there could be any reasonable Suspicion of his *Disaffection to the Establish'd Church of England*, and an *Inclination to Popery*, could thrust Himself into a *Bishoprick*, nor keep himself in that high Station without notorious *Lying*, or abominable *Equivocation* \*, and He was charged home by that Great and Sound Divine *Laud*, then *Archbishop of Canterbury*, a Man of such *Learning*, such *Sincerity*, such *Vigilance*, and such *Courage*, as were sufficient to defend the Flock committed to his Charge, by the Assistance of his Heavenly Master, and to detect and lay open to common View, the subtle Heretick, the false-hearted Hypocrite, and the usurping Impostor.

*Charles the First* was a Man of that clear Sense and Understanding in Religious Matters, that no Pretender to Divinity durst in his hearing endeavour to confound the *Kingdom of Christ*, or make His Church a meer Castle in the Air, left naked without Walls or Bulwarks to defend it, or Officers to exercise any Authority in it, or Forces to maintain it against Aggressors: None dar'd in his Days openly to *Deny*, or *Write against the Eternal Divinity of the Son of God*, or Countenance or Protect such *Atheistical Wretches*, as dared to attempt any such thing; nor were those conniv'd at who durst discard *God the Holy Ghost* out of the *Unity of the Eternal Trinity*: And indeed, Religion was then so carefully guarded against all the Encroachments of *Heresy*, *Schism* and *Infidelity*; and the *Canons of the Convocation* in the Year Forty, were so well pointed against the

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\* *Goodman of Gloucester.*



Designs of any such *Church-underminers*, that the Libertine Party of those Days could as little endure the *Severe Honesty* of that, as those of the same Strain can the most reasonable Debates of a *Convocation* in these Days; and no *pretended Convert* would then have been receiv'd into the Bosom of a *British Bishop*, or have been supported in his Pretences against Men of more Probity, Learning and Sincerity than Himself or his Patrons, without having given full Satisfaction to the sober Religious World, of the *Integrity of his Principles*, the *Uprightness of his Conversation*, or a full *Renunciation of Popery, in all its Branches and Dependencies*.

That *Great Prince* had a right Notion of *Conscience*, and what monstrous Designs they had in View, who pleaded so hard for *Liberty of Conceit or Opinion*, or filling the World with the numerous Maggots of their own Brain; and when that *Rebellious Force*, under which He lay, had brought Him to comply with the then rampant innovating Humour which then prevail'd, that Compliance was One of those Errors which burden'd his humble tender Soul, when he saw the fatal Consequences of such a Liberty. Nay, the *Presbyterians* themselves were so sensible of the Mischiefs arising from it, that Mr. *Edwards*, one as hot as the worst of them in overturning the Polity of the Episcopal *English Church*, could not but confess that there had been more *False Doctrines, Heresies and Blasphemy*, broach'd in these Kingdoms in *four Years of Liberty*, than ever had been heard of during the whole Government of *Prelates*. Men of real Policy always expected such Things would follow on the *Repeal of Penal Laws*, only Armies and a Mob could wish for loosning the Golden Reins of Government in earnest: And we need not doubt but the same Causes will duly produce the same Effects.

*Charles the First* was constant, and by no means to be diverted from performing all the *outward Duties of Religion*. He knew very well that *Pretences to Religion, without Sincerity*, are of very little Advantage to a Man's self, that it was not the *sincere Unbeliever or Persecutor*, but the *sincere Christian*, who was really in the Favour of his God; and therefore that He might prove Himself really such a *sincere Christian*, He, according to that indispensable Rule of his Master, *let his Light so shine*



shine before Men, that all might see his good Works, and glorify his Father who was in Heaven. He believ'd, as some poor weak Men of old, that the Authority of the Church and its lawful Governours under Christ was considerable, that the Succession of those Governours were certain and uninterrupted; that they had Power to receive the humble Confessions of Penitent Sinners; that upon such Confession they were enabled, by that Authority committed to them by their great Master, in his Place, and in his Name, to Absolve them effectually, and as effectually to censure and exclude from the Communion of the Christian Church all such as walk'd disorderly in it, while they pretended to be Members of it. He, with all pious Antiquity, believ'd the Keys of the Kingdom of Heaven, in the Apostles, to be delegated to all the lawful Pastors and Governours of the Church; so that whosoever Sins they should remit, they were remitted, and whosoever they should retain, should be retain'd; nor could He believe that such a Subordinate Jurisdiction exercis'd was any more an Usurpation upon the Regalities of Christ in his own Kingdom, or any more inferr'd Infallibility in such as presided in the Church, than the Government of Temporal Kings and Princes, in their proper Dominions takes off from God's eternal Government of the World; or proves that they ascribe to themselves all the Attributes Essential to the divine Nature.

This great Prince building upon such Principles, liv'd the Life of a Saint, tho' in an Age corrupt enough: He was always in a Temper fit to attend upon his God in a sincere and humble Devotion, his Mind so fix'd upon the great Object of them, that the most surprising shocking News in the World could work no visible Disturbance in Him. He was no Swearer, no Curser, nor did He ever encourage his Attendants to give up their Strength to Whores, or to break their Marriage Vows by his Example; Purity, Chastity and Sobriety, were the Ornaments of his Throne, and indeed every Virtue which could render him glorious, either as a Man or as a Monarch, were so conspicuous in Him, that many of his Enemies would only object against Him, that He was too good a Man to be a King; and therefore it was no wonder that a wicked and ingrateful Generation would not permit him to reign over them.

Failings doubtless He had, He was *but a Man*, and Humane Nature was never exempted from them but once; but those Failures were so small, that in a private Person they'd have been utterly unknown, and among all the Temptations of a troublesome Greatness and Power, were much more than Excuseable: And when we look upon the great, and *truly Royal Endowments of his Mind*, they were so many, as might among Men of Thought and Reason, have well atton'd for greater Errors than He ever was acquainted with; *Justice, Clemency, Love, Prudence, Courage*, each striving to out-shine the other in his Sacred Breast; only we may say, his *Love and Clemency*, as being more *Popular Virtues*, were more conspicuous than the rest, that all might understand his desire was with *Cyrus in Xenophon*, *Τὸ ἐργάζεσθαι ἀνθρώποις ὁμιλεῖν ἢ σκῆπτρον*, rather to shew Himself a Friend to all Mankind, than a Victorious and Skilful Warriour; and tho' he might exert his Power and Authority sometimes as compell'd by the necessity of his Affairs; yet Goodness and Sweetness were his *Darling Talents*, and all his Subjects, while they permitted him to live in Peace, were happy Partakers of them.

But to what end should I repeat these things? Only they aggravate the greatness of that Loss we on this Day sustain'd; of the Sin we this Day do or should bewail, and to which we owe all the *Miscarriages of the Sons of this great Murder'd Martyr*, and all the *Calamities* these Nations have ever since, and do at this Day, groan under. *Charles the Martyr of this Day fell*; alas! He fell, a Prince so great, so good, fell by the bloody and inhumane Hate and Treachery of raging Rebels. For Him we may take up the Lamentation of holy *David* over murder'd *Abner*. \* *Thy Hands were not bound, nor thy Feet put into Fetters, as a Man falleth before wicked Men, so fallest thou* — For so excellent a Person to have been cut off before his Time by Blood-thirsty *Affassines*, had been a lamentable Accident: But for so excellent a Monarch to be murder'd by the rebellious Fury, and insatiate Malice of his own *ingrateful Servants and Subjects*, is a Sin so monstrous, as no Words can express; no honest Heart conceive it.

\* 2 Sam. iii. 34.



Could Piety and Virtue have enfur'd his Life, He might have been immortal; but when Rebellious Humours have once gain'd the Helm, Piety and Virtue are but the Marks for malicious Wickedness to be level'd at. But I shan't at present take any further into the Ashes of those whose Hands were dipp'd in the Innocent Blood of their incomparable Sovereign; the very Dust of them is enough to scatter Poison, and to infect an otherwise healthy Nation; this only I'll say of them—*They kindled themselves a Fire; They delighted themselves in the Sparks of it, and this the Ringleaders of them have had at the Hands of God; They have lain down in Sorrow.*

But had not *Divine Justice* for the Punishment of these ingrateful Nations, permitted the Perpetration of so detestable a Villainy, all the Powers of Hell, in the closest Combination, could never have effected it; our Business therefore is to reflect upon those Sins which mov'd an incens'd God to punish Us in so severe a Manner, by the remorseless Hands of wicked and ungodly Men. Within the Memory of many now living, we might have taken up the lamentable *Prophets Complaint*; \* *Our Fathers have sinned and are not, and we have born their Iniquities: Servants have rul'd over Us, and there were none to deliver Us out of their Hands: Princes were hang'd up, and the Faces of Elders were not honoured; Yea, the Crown is fallen from our Heads, Wo unto Us for We have sinned!* — It was for our Faults that the *Breath of our Nostrils, the Anointed of the Lord was taken in their Net, of whom We said, under his Shadow We shall live in Peace*—Pride and Fullness of Bread, Luxury and Lasciviousness, Contempt of God's sacred Word and Ordinances, and Ministers, a general Indifference as to all the Duties of Christianity, Sedition, Strife, Idleness, Hypocrisy, Prophaneness, Atheism, Heresy, Schism, Universal Libertinism, and a vile Pretence to add to the *Grandeur of their excellent Sovereign, and to strengthen the Reformation*, were then, and I wish they were not still the crying, and it may be the *unpardonable Sins of these unhappy Kingdoms*. Now in an Age so degenerate and Wicked, whether it were the greater *Unhappiness* for our Selves, or *Hap-*



*piness* to that Pious Soul *to be call'd Home* by his great Lord and Master, may not be very easy to determine. Had He liv'd, He might with *Moses* have stood in the Gap between God's Anger and Us; or as *Aaron* with the Sacred Incense of his fervent Prayers, have stopp'd the Plague of Rebellion from spreading, and it may be the destroying Angel from those Ruins in which we were quickly involv'd: But his righteous Soul, as that of *Lot* in *Sodom*, must from Day to Day have been vex'd with our excess of Wickedness; But He was taken from the Evil to come, and wears now a brighter Diadem than this lower World could have bestow'd upon Him; and we, since his Apotheosis, have, as we deserve, drank off the very Dregs of God's Displeasure, and his dreadful Hand is stretch'd out against Us still. God was pleas'd, it's true, in a miraculous manner, to restore to their own just Rights the Sons of our Martyr'd Sovereign, and with them lent Us a blessed Peace and Prosperity, if We had but Hearts to make use of them; He was pleas'd to try if his Goodness could draw Us to Repentance, but how we us'd his Blessings, how ingratelously and impiously We treated the Heirs of that great and religious Monarch, how We have fomented those Hellish Principles of Faction and Rebellion, which had let loose all the Infernal Agents of Darkness before, as all who have any Sense of Religion or Loyal Virtue too well understand at present. So Posterity, when Men shall dare to speak truth, tho' *Burnet's History*, if it ever see the Light, may poison Mens Thoughts with Falsehoods and Prejudices, will Read and Hear with Horrour and Amazement.

It might have been reasonably expected, that when God had given us the desire of our Eyes, at least so many of Us as are Christians, by setting the Imperial Crown upon the right Heir's Head, that we should have return'd our Praises to Heaven in a Manner agreeable to such wonderful Mercies, in bringing forth Fruits meet for Repentance, in avoiding all those Extravagancies in Sin which had so justly expos'd Us to Vengeance, and in a strict care never to shake off Obedience to the Lawful Sovereign any more; tho' any of the Sons of Belial, either from the Pulpit, or from the Bar, should endeavour to trapan us into such fatal Mischiefs again.

again. But, alas ! *Ingratitude*, the Propagation of *false Principles* both in *Religion* and *Politicks*, the Repetition of our Crimes, and a *Jesuitical Zeal* to increase *Atheism* and *Indifferency in Religion*, as knowing such Methods must bring Us at last to Center either in Popery or downright Paganism, are the only returns we make to a gracious God ; so that instead of being better'd by our Sufferings, we only learn to add Sin to Sin for our Deliverance, and our National Guilt is so loud and crying, that unless we make hast and Repent, and Amend our Ways, even those Who have thus long escaped, shall all likewise perish. That therefore we may remove those Judgments which we now feel, and prevent those which we cannot but fear, That the Spirit of Giddiness now prevailing among Useven to Madness, may lose its confounding Influences, and that we may before it's too late return to Sense and Sobriety, let us not set up our Rest upon the *Reserves* of *Novices*, *Schismatics*, *Hereticks* *Jesuits* or *Atheists* ; nor believe any such are able to prescribe Us *Antidotes* against the shameless Vices and Corruptions of the Age : But let Us apply our selves to the *Law*, and to the *Testimony*, and assure our selves, that if any speak not to Us according to them, it is because the Light is not in them ; and that therefore they are by no means to be the *Guides of Conscience*, or the *Directors of Human unprejudiced Reason or Common Sense*. Let Us every One of Us in our particular Stations, to the utmost of our power, Promote *Right Justice and Faithfulness* ; the former Parts of our *Duty* are, or ought to be, the constant Subject of their Labours who are true to that *Commission* which they have in a *lawful and regular way* receiv'd from Heaven. The latter, such Opportunities as these give Us the best Opportunities to press upon our Auditories, which I shall do at present upon that ground laid down in the Text, For, *that so is the Will of God, that with Well doing, We may put to silence the Ignorance of foolish Men*

The whole Sense runsthus *Submit your selves to every Ordinance of Man, for the Lord's sake ; Whether it be to the King as Supreme, or unto Governours, as those who are sent by him for the Punishment of Evil Doers, and for the Praise of them who do well ; for so is the Will of God, &c.*



Though our *blessed Lord and Saviour* came, as he told his Disciples, — *Not to send Peace into the World but a Sword* — yet without any Contradiction to that Declaration, we know that *his Gospel* is a *Gospel of Peace*, and according to it all *Christians* are charg'd by the *Apostle* †, — *To follow Peace with all Men, and Holiness, without which none can see God* — That *Christ* sent a *Sword* into the *World* appear'd, because, after the *Gospel* Preach'd, as all *Hearts* were not equally prepar'd for it, the *Unbelieving Son* was ready to impeach, nay, to murder his *Believing Father*, and the *bigotted Father* his *Son*, on the same Account; And because the *Professors of Truth* were frequently hated by the rest of the *World*, slain by the *Sword*, and persecuted by the *Enemies* of it with all sorts of *Barbarity*. But for his own *Followers*, He gave them another *Rule*, illustrated by his own *blessed Example*, *He was oppres'd and he was afflicted, yet he opened not his Mouth, when he was Reviled, He Revil'd not again, but referr'd himself to the Great Judge of all things*; He refus'd the *Assistance* of his own zealous *Disciple*, when drawing his *Sword* in his *Defence*, against a *Band* of violent *Persecutors* who fought his *Life*, and so He would have all those who profess *Faith* in Him to do on a like *Occasion*.

When the *Emperors of Rome*, those who govern'd a great *Part* of the then known *World*, in an arbitrary *Manner*, raged against the *Church of Christ*, in a furious *Manner*, triumphing every *Day* in the *Blood* of slaughter'd *Saints*, one, guided only by the dictates of *Hoddelean Reason*, would have thought that *Christians* might have stood upon their *Guard*, and have repelled *Force* with *Force*, though they had not been *Aggressors*, since they wanted neither *Numbers*, nor *Courage*, nor *Commanders*; But they had no *Bishops* in those *Days*, to tell them that *it was a Sin*, in such *Circumstances* at least, *Not to stand up in defence of their Liberties and Properties* against such *Princes*, however lawfully coming to the *Throne*, whose *Principles* would always engage them to root out all the followers of *Christianity*. And the *Apostles* were most careful to teach all those

† Heb. xii. 14.



under their Care to Obey and Submit to those very Emperors. They fear'd least the Suggestions of corrupt and inflexible Nature, and of false Pretenders to Apostleship, should prevail against the Principles and Persuasions of sincere Christianity, and the faithful Preachers of it, so far, as to excite *Rebellions* or *Insurrections* against lawful Authority, under Pretence of Self Preservation, and extreme Necessity. To this Purpose St. Paul wrote to the Romans, — *That every Soul should be subject to the higher Powers*— And tho it might have been objected that the Powers then in being, or legally the Highest, were Enemies to God himself, exceedingly Tyranical, and intolerably Insolent, He makes no Allowances for any such Considerations, for there is no Power but of God, and the Powers that be are ordain'd of God, and therefore in spite of all Cavils, whosoever shall resist the Powers then in being would resist the Ordinance of God, and they who should so resist should receive to themselves Damnation, not a Damnatory Sentence to some temporal Penalty, but Damnation to that eternal Fire prepar'd for the Devil and his Angels; and St. Peter's Doctrine here is of Submission to Those who are God's Substitutes, but rightfully and lawfully set over us. Which Doctrine is true, and Obedience according to it, to all lawful Princes of what Religion, and at what Time soever, is necessary to Salvation. Truth is Truth, and neither doth nor can change its Nature, though the Governing Hands be never so often chang'd. Such Apostolical Instructions we are oblig'd to follow, for that very plain Reason laid down in our Text, — *for that so is the will of God, that with well doing we may put to silence the Ignorance of foolish Men*— From which Words we observe,

First, *That there are and ever have been a Generation of Ignorant and foolish Men, who impute it to the Doctrine of Jesus Christ, that it Teaches, or at least Allows of forcible resistance to the just and lawful Authority of the Civil Magistrate.*

Secondly, *That the exemplary Submission of Christians to the just Authority of the Civil Magistrate, as it is the best visible Evidence of their being Christians, as they call themselves, so it is the only Means to take off the fore-mentioned scandal from the Religion, and effectually to put to Silence the Ignorance of such foolish Men.* Third-

Thirdly, *That to make use of this Means to silence such Ignorance of foolish Men as pretend that Christ's Religion allows Resistance against the just Authority of the Lawful Civil Magistrate, is doing well according to the Will of God, — for so is the Will of God, that with well doing we may put to silence the Ignorance of foolish Men.*

First, We are to show that there are a Generation of Ignorant and foolish Men, and foolish because Ignorant, who have in all Ages imputed to the Religion of Jesus Christ that it teaches, or at least allows of forcible Resistance to the just and Lawful Authority of the Civil Magistrate. Our Saviour Himself, the Great Example as well as the Great Monarch and Lawgiver of his Church, could not escape this Scandal, for though the Jews murmur'd as much as a perverse and ill-humour'd People could against the Government of the Romans who had conquer'd them, yet they could not forbear accusing Him before Pilate the Roman Governour, in those Words, — *We found this Fellow perverting the Nation, and forbidding to give Tribute to Caesar, and saying that he himself is Christ a King* — \* every Particular of which Accusation was false, as they knew well enough, but it was an Accusation necessary to render the Innocent Jesus odious to the then superior Powers, and by that means to free themselves as they thought, from a very dangerous Enemy; for, the Blessed Jesus was so far from perverting the Nation as to Religious Matters, that he alone gave the People a right Notion of the meaning of the Law of Moses, and a compleat Pattern of Obedience to it, where the Scribes and Pharisees which sate in Moses Seat perverted his Doctrine with putid and impertinent Glosses, and being blind Leaders of the blind, tumbled with them headlong into the Ditch, and set them such ugly Examples in their Lives and Conversations, as could only tend to Ruin; as to Civil Affairs, this Jesus was so far from forbidding to pay Tribute to Caesar, that He though proving himself Free, and consequently exempt from such Burdens, was so far from administering Occasion of Offence to those who were without, and understood not the Nature of that freedom he was born to, that he work'd a Miracle to pay his own and Peter's Share, and precluded all pretences from such a Plea of unapproachable Li-

\* Luke xiii 9



*erty and Property* for ever, by that truly Divine Maxim, — *Render to Cesar the Things that are Cesars, and to God the things that are Gods* — And if, according to the *Bishop of Bangor's* ridiculous and senseless Notion, our Lord was so far from founding a Kingdom like other great Conquerors and Monarchs, that should continue upon Earth, that He neither appointed any subordinate Governours to manage it, to whom his Subjects were decisively to submit or who might give an authentick obliging Interpretation of his Laws, nor has ever since his Ascent into Heaven, interposed in one Particular or other, in Matters tending to the Unity, the Government, or the Doctrine of his Church, if the *Jews* had entertain'd any *Notion of the Kingdom of Christ of this kind*, or *Pilate* had understood Him so when he declar'd, that *his Kingdom was not of this World*, the Charge that *He said He himself was Christ a King*, woulp have been the most insipid and impertinent that ever was offer'd against any Man in the World; But tho' the *Enemies* of our *Saviour* were perverse enough, yet they had not among them *Atheists* or *Libertines* enough to cry up *Nonsense*, or celebrate *Heretical Whimsies* for sound and edifying Christian Doctrine.

Those who treated our *blessed Master* so roughly, us'd the most eminent of his Followers no better, nor did they expect better Usage; hence the Oratour *Textullus* accuses St. *Paul*, as — *A pestilent Fellow and mover of Sedition among the Jews throughout the World* — yet when the *Apostle* challenged them if they could to prove any such Thing against him, they fell so short in their Proofs that their Envy and Malice shone quite thro' them, and neither *Lysias* the chief Captain, nor *Felix*, nor *Festus* could find any Thing, when they had done their worst, that could reuder Him *justly obnoxious either to Death or Bonds*. Indeed the Generality of the *Heathen World* knew no greater Blot they could stick upon the Servants of the *True God*, than to represent them as *Enemies* to worldly Governments, who would not so much as allow any over whom they had any Power to *speak Evil of Dignities*, how much soever they might suffer by them; Hence when the neighbouring *Gentiles* had a mind to prevent the re-edifying of the

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\* *Acts* xxiv. 5.

Temple of God at *Jerusalem*, and the Reparation of their Walls, so they write to *Artaxerxes*, — *The Jews who came up from thee to us are come unto Jerusalem, building the rebellious and bad City — Be it known unto the King, that if this City be built and the Walls set up again then they must not pay Toll, Tribute nor Custom, and thou shalt endamage the Revenue of the King, Now because we have maintenance from the King's Palace, and it was not meet for us to see the King's Dishonour, therefore have we sent and certified the King, that search be made in the Book of the Records of thy Father, so shalt thou find and know that this City is a rebellious City and hurtful unto Kings and Provinces, and that they have mov'd Sedition within the same of old time; for which Cause this City was destroy'd; And we certify the King, that if this City be built again and the Walls thereof set up, by this means thou shalt have no part nor portion on this side the River —* All which Information the King or his Ministers confirm for Truth. Such again was the Accusation laid against *Ananias*, *Azarias* and *Misael*, and that laid against *Daniel*, and such Motives set the Kings of *Syria* against the *Jews*, these all refused to perform the sinful Commands of their Sovereigns, and those sinful Commands only, and therefore were dealt with as Enemies, as if they were ready to head any Rebellion or Insurrection whatsoever, as if the real Fear of the True God could not consist with all useful Fidelity to the Civil Government, yet while sound Religion flourish'd among the *Jews* they were the best of Subjects, and the most ready to serve their lawful Masters, and when Obedience to God began to grow out of Fashion, they presently brake out into *Factions*, *Rebellions* and *Insurrections* against their Lawful Rulers, and were readier to submit to the vilest of Men than to them.

This Charge of *Rebellious Inclinations*, nay, and *Practices* too, being prosecuted with the utmost Violence and Malice, against the *Primitive Christians*, was the Reason why the *Fathers and Bishops of the Church*, such as *Justin Martyr*, *Tertulian*, and others, took so much care to wipe off those scandalous Aspersions thrown upon them by the *Roman Politicians*. The Ground in deed of those abominable Calumnies, next to the Ma-



lice of the Church's great Enemy the *Devil*, was the Refusal of Christians, upon the Commands of their *Emperors*, or any of their *substituted Governours* to offer Sacrifices to *their Idols*, or to *Devils*, to leave their Christian Profession, or to desist from the farther Propagation of the Gospel, and the equally *Hellish Doctrines* of the *Gnosticks*, and all such *pretended* Christians. As to forbearing the Propagation of the Gospel, which the blind and obstinate *Jews* drove at, the *Apostles* and their Followers had well learn'd that it was their Duty to *obey God rather than Men*, they knew that *being ashamed to confess Christ and him crucified*, was to make him their great future Judge, to be *asham'd* of, and deny them at the last Day, which was thought somewhat worse than to forfeit the Favour of any *Emperor, King, or Sovereign Government* whatsoever, and they were fully convinced that *Christianity and Idolatry* were as inconsistent one with another as *Light and Darkeness*, or as *Hell and Heaven*. The *Gnosticks* indeed of the *earliest Times*, were like the *Fanaticks of the present Age*, the Scum of Mankind as rational Creatures, and the Scandal of all *Religion, Natural or Revealed*; They could never bear the Burthen of the *Cross*, they believ'd that to preserve themselves from that Danger, they might make use of any Methods whatsoever, that they might *depose Kings, overturn Governments, oppose Civil Magistrates*, do any thing, *lawful or unlawful*, for *Self-preservation*, as the unhappy Majority of the *Jews*, who were for destroying the *Lord of Life and Glory*, lest the *Romans* should come upon them and *destroy their Name and Nation*. Now when those who made a kind of Profession of Christianity, acted and preached in *direct Contradiction* to the *Example and Doctrine of our Lord Jesus Christ*, and his holy *Apostles*, and their more immediate Followers, when they studied in earnest to *turn the World upside down*, when they persuaded, or endeavour'd to persuade the World, that *all Power, whether Spiritual or Temporal, was originally in the People*, and that they might resume it again, to the *abdicating or murdering* of those Princes and Governours whom they were pleas'd to *repute*, or at least to *suspect* them for *Tyrants*, when they made themselves Judges, either *collectively or representatively* of the Administration of their *lawful* Superiors, and would make that which they call'd *Liberty and Property*, a Matter of so extraordina-

ry Importance, that they'd *throw it quite away*, in order to *preserve it*, or willingly become Slaves to their own worthless Servants and Creatures, rather than pay just and regular Obedience, to their *lawful Superiors*. When *unbelieving States and Kingdoms* should find such *Doctrines* as these propagated and defended by such as call'd themselves the *most Knowing*, and the *strictest Professors of Christianity*; or that any of their *Bishops or Presbyters* should defend such *Principles*, what Thoughts must they presently entertain of those of the *meaner Sort*, or of lower pretences! And who could blame them if they endeavour'd by the severest Prosecution to root all such Wretches, by what Means soever, out of the *Civiliz'd World*? We know when we look into the *La* and the *Gos el*, but of *one sort of true Christians*, if these may be allow'd of under that Denomination, there may be as many as the *Bscho of Bangor* talks of; all odious to such as have any true *sense of Religion*, and wholly unfit to be countenanc'd or encouraged in a *Christian Nation*.

In all such Cases, in which the *external Polity* of the *Romans or other Empires* were concern'd, none were more Peaceable, none more Submissive, nor any more *effectually loyal* to their *Pagan and Persecuting Governors*, than the *sincere and undissembling Christians*, none serv'd them more faithfully, nor defended them against their Enemies more bravely, or with more steady Resolution than *they*. Hence *Tertullian* boldly answers the Accusation of *Pagan Emperors, Courtiers*, or others — 'We are caluminated as *Traitors*, says he, to the *Emperor*; Yet never was any Christian found siding with *Albinus, Niger, or Cassius*. No, they were Those, who but a few Days before had sworn by the Deity of their *Emperors*. Those who pretended to Vow and offer Hecatombs for their Safety, and those who had often condemn'd poor *Christians* as *Traitors*, were themselves prov'd the *greatest Traitors* at last'. So those who had taken mighty pains to prove the *Bishops and lawful Clergy of the Church of England*, *Enemies* to the Crown, and *Encroachers* upon the Royalties of it, as the *Puritans* before the great Rebellion; and those who profess'd a *Supererogatory Loyalty* to that unhappy Prince *King James II*, beyond what the *Genuine Sons of the Church of England* ever talk'd of, *viz.*



the *Presbyterians, Independants, Anabaptists, &c.* prov'd the most notorious *Rebels, Traitors, Murderers, and irreconcilable Enemies* of all others; and, by their Principles,, will and must always be so to just and lawful Powers, and will prove themselves such, whatever some *Libertine Heads* would persuade us to the contrary, so soon as ever they have an opportunity. A Christian, as the Father goes on, is, no Man's Enemy, much less the Emperor's, whom, as he knows to be ordain'd and set over him by God, He could not but Love, Reverence, Honour, and pray for him--- And the same Father again, in another place, expresses Himself thus — ' We Christians casting up our Eyes and spreading our Hands toward Heaven because Innocent, Uncovering our Heads as having no need to blush at the Action; having no Occasion for a Monitor, every one praying for himself sincerely and from his Heart, make Intercession for all Emperors begging of God for them a Long Life, a quiet Government, a safe House, quiet Armies, a faithful Senate, honest Subjects, and a peaceable World; nay, whatsoever he could desire for Himself either as an Emperor or a Man.

Our Saviour who knew all things, and his Apostles who thro' the assistance of the *holy Spirit*, foresaw how busy the Devil would be to render the Professours of the Gospel odious to the Heathen, and the soundest Christians to the perverted World, have by frequent Commands and Exhortations excited and obliged Christians to a blameless and untainted Loyalty: They would not have the blessed Gospel of Peace dissolve Human Society, but strengthen it; nor evacuate the Power of the Civil Magistrate, but confirm it: Hence beside that golden Rule of our Saviour before mention'd, St. Paul exhorts that — First of all Supplications and Prayers, and Intercessions, and giving of Thanks, be made for all Men; for Kings and All who are in Authority, that under them We may live quiet and peaceable Lives in all Godliness and Honesty. Now Supplications, and Prayers, and Intercessions, and giving of Thanks, will never be made heartily and sincerely by meer pretended Christians, whatever shew they may make of it, for the best of Princes; therefore St. Paul was certainly a Stranger to the Spirit and Genius of the Gospel, when He imposed this Rule; and I'm afraid, under the Penalty of Eternal

*Damnation upon such Persons, as by virtue of Christian Liberty, might lay claim to all the Privileges of Christianity without regarding any such Duties. But it's very plain that the Apostle, poor weak man! thought all People were more likely to live quiet and peaceable Lives under Governours so assisted with the Prayers of their Subjects, than under such as might be always in Danger of being call'd before a High Court of Justice, who were no more but only the Trustees of the People, and not of God, and whose Subjects were under such blessed Teachers as would instruct them to Cavil and find Fault with, and study by what forcible measures to resist them, when a Number of them shou'd judiciously conclude that they intended a general invasion upon their Liberties and Properties, neither of which they could lay any claim to, but under the Protection of the voluntary Laws and Grants of their prudent and condescending Governours.*

St. Peter, whom those of the Roman Communion would fain recommend to Us as the Patron of Rebellion in the most earnest and forcible Terms beseeches those to whom He writes—*To have their Conversations honest among the Gentiles, that whereas, adds He, \* they speak against you as Evil doers, they may by your good Works which they shall behold, glorifie God in the day of their visitation*— Now the Gentiles spoke against Christians as Evil doers only under that apprehension, that they were Enemies to Governours, especially to such as were different from them in their Religious Notions; and doubtless they must have a very ill opinion of those, who, under pretence of being persecuted, or being put in danger of Persecution, for not obeying the fundamental Laws of their Government should rise against them in Arms, or pretend to depose them from their Thrones. For surely, if Princes may be deposed by their Subjects who have sworn Obedience to them, because the Subjects imagine such Princes would deprive them of their Liberties and Properties; then such PRINCES may very lawfully cut off such Subjects by all ways possible who would thrust them from their Thrones, who had never sworn Allegiance to their Subjects. On such considerations as these it was, that the holy Fathers of the Church, by and for themselves, and even whole Provincial Synods joyn'd their Sentences together in confirmation of the same Apostolical Doctrine of Submi-



tion to the Civil Magistrate, without daring to oppose them. One of which, being more than ordinarily remarkable, I shall Instance in--- among the Goths, a barbarous People then in Spain, and even to the sixth Century infected with the Plague of Arianism; it was grown a common custom to depose and murder Kings, so that no fewer than thirteen of them in a small compass of Time were brought to an untimely End; At last, Anno 633, in the Reign of one Sisenandus, a Synod of Seventy Bishops was gather'd at Toledo, Isidore of Sevil being President, the 75th Canon of which Council wasto this purpose, — After a large Preface of the Detestation of those horrid and perfidious Principles by which some dared, contrary to the positive Commands of God, to lift up their Hands against the Lord's Anointed, that they might avert the Anger of God threatening them upon that Account, they exhort all to keep their Faiths and Engagement to God and the King, that none should be guilty of Perjury or Treachery, or offer to deprive the King of his Throne or Life; But in Case that this earnest Admonition of theirs should fail of its full Effect, this was their definitive Sentence, *Whosoever of our selves or of all the people of Spain, shall violate that Oath of Fidelity by which he has obliged himself to the Defence of his Country and the Gothic State, and the preservation and safety of the King, by any kind of Conspiracy or Practice whatsoever, or shall dare to lay violent Hands upon the King, or depose Him from his Kingdom or shall by any Tyrannical Method, dare to usurp the supreme Power of the Realms, let him be accursed before God the Father and his blessed Angels, Let him be Excommunicated from the Body of the Catholick Church, which he profanes by his perjuries, and excluded and banish'd from all Christian Congregations, nor let him have any Portion with the Just, but Himself with all Coadjutors in the same Conspiracies be condemn'd to eternal Torments with the Devil and his angels* —

Which Sentence being read aloud before both the Clergy and People there present, it was answer'd with an unanimous Acclamation, *Whosoever shall presume to transgress this Determination, let him be Anathema Maran-Attha, accursed till the Lord come, and let him and his Accomplices have their Portion with accursed Judas, Amen.* Which Sanction of theirs has this

this happy Effect, that of their following Princes not one was either murder'd or depos'd, one *Vitiza* only excepted, who for his prodigious Vices was rather a Monster than a Man.

So earnest have the true Servants of God, *poor weak Men* as they were! always been to clear their Religion from such *scandalous Imputations*; so well and rationally have they improved that Command of our *blessed Lord and Saviour*, *But I say unto you, resist not Evil, but whosoever shall strike thee, on thy right Cheek, turn to him the other also, and whosoever shall bring thee into Judgment and take away thy Coat, let him have thy Cloak also.* And that of the *Apostle* who, as we may presume understood the *natural Rights and Liberties of Mankind*, as well as the *Bishop of Bangor*, or *Father Pillioniere*, or any of their Abettors, — *Render therefore to all their Dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.*

— \*Where he gives no Liberty, as I can find, for *Subjects Born or Sworn such*, to transfer these Duties from their *lawful Sovereign* to any other Person, on any Pretence whatsoever. Nor have there wanted several zealous *Promoters of the Reformation*, who have in the most earnest Manner asserted *Loyalty*, and vindicated the *just Rights of Kings*, against all the *Insinuations of Papists and Schismatics* to the contrary, such as *Bochart, Camero, Grotius, Salmasius, Du Moulin*, and others, tho' All falling far short of the *Primitive Christian Pattern*; when compared with the *Tendries of the old Establish'd Church of England*, in her *Ecclesiastical Canons*, in her *Litugry and Articles*, and in that solemn *Detestation of all disloyal Doctrines and Practices*, express'd in the *Service appointed for this Day*, and in the numerous and learned Writings of her *Sons*, Men faithful to her *fundamental Principles*, well acquainted with the *Rules and Practices of the Primitive Christians*, not to be jeered, nor wheedled, nor threatned out of the them, Men truly *Pious* toward God, and compleatly understanding the *Obligations of Conscience*, having sufficiently laid before the World the Judgment of their *Holy Mother*, with Respect to *Obedience to the Higher Powers*.

\* *Rom. xiii. 7.*



*Secondly, We are to observe, That the exemplary Submission of Christians to the just Authority of the Civil Magistrate, as it is the best visible Evidence of their being, as they call themselves, Christians, so it's the only effectual Means to take off the forementioned Scandal from the Religion of Jesus Christ, to silence the Ignorance of foolish Men --- for, tho' Calumny be impudent, and Scandal brazen faced, yet when all Christians make the best of their Bibles in good earnest, and regulate their Management both in Religious and Worldly Politicks, by those Schemes laid down in the Old and New Testament, their Submissions to their Governours will be so unexceptionable, their Godly and Honest Lives will fill all Places they converse in with such Peace and Quietness, that even Scandal and Calumny will be ashamed to show their Faces, and the Genius of the Gospel will appear a very different Thing from what those Wretches, who use it only as a cant Word, or a Term of Art, endeavour to represent it. The patient Sufferings and peaceable Abearance of the Saints, Martyrs, and Confessors of Old, and their perpetual and untainted Fidelity to their lawful Superiors, in spite of all Provocations to the contrary, and their well known Ability to have revenged themselves, drew from Pliny the Younger, a Heathen, but a Man of great Sagacity, that Confession, that ' He could find no Fault in them, only he ' learnt that they were wont to meet together before Day ' to sing Hymns to Christ as God, and obliged themselves in the strictest Manner possible to avoid Murder, Adultery, Incest, Fraud, Perfidiousness, and the like Impieties. The Avoidance of which was a Test, in those early Days, of the Fitness of any who called themselves Christians, to be admitted to the Communion of the Saints, a Test which would tend to much better Effect than any of those solemn Oaths which his Reverence the Bishop of Bangor would allow in the room of the Sacramental Test, which taking of the Holy Sacrament, some imagine to be one of the most solemn Ways of making Oath, that they are in full Harmony with that Church in which they partake of it ; But even such a Test would be as heavy an Encroachment upon the natural Liberties of Mankind, as obliging them to acknowledge the Holy Scriptures of the Old and New Testament to be of Divine Inspiration, or to be bound to profess their Faith in the glorious and undivided Trinity.*

*Tertullian*, the Father before cited, justly alledges in the Vindication of the Christians of his Days from Heathenish Aspersions - ' We are but of Yesterday, and yet ' we have increased so prodigiously, that we have filled ' your Towns, Islands, Castles, Garrisons, Corporations, ' Councils, nay, the very Camp it self, the Tribes and ' Hundreds, the Palace, Senate, and pleading Places, we ' have let you nothing free but your Temples ; and we ' who are so willingly and quietly massacred, what War ' are we not fit or strong enough to manage, were it not ' agreeable to the Principles of our Religion, rather to be ' kill'd than to kill ? ... It was indeed, in those early Days thought by the poor weak Professors of it, to be of the very Essence of Christianity, to have no concerns with Revenge, Disobedience, Seditions, Insurrections, or Rebellions. And however, some modern Preachers may stir up and encourage Men to controul and out short their lawful Princes, and will freely pass their Censures upon their Persons and Management whom they never knew, but have only suck'd up lying and improbable Stories, from a Faction wholly given to Fables and Forgeries, and at the same time deny the same Christian Liberty, I think they call it, to others to do the same on Account of what they every Day see and hear with their own Ears and Eyes, when such Men come to give up their Accounts at the great Day, they'll find the damning Nature of those abominable Doctrines, which they, not having the Fear of God before their Eyes, have vented among profess'd Christians, that what was Essential to Christianity in the Primitive Times, is, and will be so always, and in all Places, and that those who take up their Rest in their Opinions, and depend upon the Counsels of such spiritual Guides, only deceive themselves, and are lull'd into Eternal Ruins.

It's an easy Matter for Men to make a mighty Noise about the Spirit and Genius of the Gospel, while, instead of Studying and Understanding it, they only spend their time in starting Hedge-hogs and hunting Butterflies. The Gnosticks, whom I took Notice of before, pretended to a deeper Insight into the Mysteries of the Gospel, than the poor weak and fallible Apostles, and such as follow'd their Precepts, or their Examples ; but they were indeed so sottishly Ignorant of the true meaning of the glad Tyd-

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ings of Salvation by Jesus Christ, that the best of them, like those false Apostles of whom St. Paul complains in his Epistle to the Galatians, did indeed preach another Gospel than what he and his Collegues had done ; and would to God all concern'd, who are now so troublesome, and take so much Pains to pervert the Gospel, would take some Notice of that. . . . *Though We, or an Angel from Heaven preach any other Gospel unto you, let him be Accursed !* — And I say the same again, \* *If any Man preach any other Gospel to you than what ye have receiv'd, let him be Accursed !* — But who of the modern Strain of Gospellers, would stand in any Fear of these Humane Engines ? It's downright Ignorance of the true Spirit of the Gospel, which can make Men so foolish or so wicked, as to persuade those who are real Members of the Mystical Body of Christ, that their Governours are no more than their Trustees, that they have no Power but what they have from them, that they may call them to Account for their Miscarriages when they please, and if they judge them faulty, they may depose or punish them either by Death or Banishment, or Confiscation of Goods, or by Imprisonment, for not obeying or answering the Expectation of their Sovereign Lords the People. But as it's certain, that every Sovereign Prince will endeavour to defend himself against the Plots, the Treasons and Insults of his Factious and Rebellious Subjects, and to destroy or punish them by all Ways and Means ; so those must be very wicked who lay down such political Notions, as must create perpetual Jealousies and endless Confusions between the Governours of this World and their Subjects : But an ill Action once done can be defended only by such Arguments, as we are told by some Writers, that all Political Societies are vested with full Power to make use of all such Means as they judge necessary for their Preservation. So I conclude, they believe that every private Person may do as much for himself ; and hence, where the Bishop of Bangor pleads for the Admission of those who are never so evil affected to the legally Establish'd Church of England, to all Offices of Trust and Profit, because whatever Faults their Predecessors might have been guilty of, they have prov'd their peaceable

\* Gal. i. 8, 9.

*and loyal Inclinations by thirty Years Continuance in the same good Humour.* Supposing this Plea to be good, which we know to be otherwise ; yet we know well enough, that they have not changed their *Principles* at all, but only, having been dipt so far in the *Revolution*, after all their fawning Addresses to King *James*, and having persecuted his *Friends* and *Followers* with so much *Unchristian Spleen* and *Malice*, there being so many *near Pretenders* to the Crown of these Kingdoms, they justly fear that such *abominable Hypocrites* can never be taken into Favour, or received as Penitents again, should any of those *Pretenders* prevail, and therefore they adhere obstinately to the *present Government*, as the only Shelter they can have Recourse to against the just Resentments of those whom their flattering Words so shamefully deluded. Let but those *Pretenders* be once remov'd out of the way, and King *George* will have as little Security of their *Loyalty* as his *Predecessors* have had, and we know who have threatned *Him* too, if *He* would not come up to their Measures. They who read the *Old and New Testament* together, (for the *New* is good and useful, only as it's built upon the Foundation of the *Old*, and I would not give any Credit to the Claim of *Christ* himself, if I did not find, upon searching the *Old Testament Scriptures*, that they testify'd of him, I being satisfy'd from his own *Authoritative Words*, that — *They who do not believe Moses and the Prophets, neither would they believe though one rose from the Dead.*) — The *Law* and the *Gospel* then, as join'd together, are the sole *Guide of Conscience*, the sole *Rule*, walking by which we may obtain the *Favour of God*, and everlasting *Salvation*. In them, as join'd together, we find the most *Heavenly Precepts*, and the most excellent and perfect *Examples* of the Submission of those born in a subjected State to their *lawful Superiours*, and so long as the *Fifth Commandment* stands in the *Decalogue*, and we may presume to interpret it in the same Latitude, as our *Blessed Master* interprets some others in his *Sermon on the Mount*, the Duty of *Christian Subjects* to their *lawful Governours* will be unquestionable, and the Allowance of deposing or punishing them, instead of *honouring* them, will be the *Abomination and Ridicule* of all those People who have any *true Sense of Religion*, whether it be *Natural* or *Reveal'd*.

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For Men therefore who pretend to have a very particular Regard to the *Catholick Christian Church*, to talk, as if *the Gospel of Jesus Christ* had been given only to set Men free from all *Humane Obligations*, as if what they call *Christian Liberty*, was only design'd for a *Cloke of Maliciousness* by him, who purchas'd it with his own most precious Blood, for any to do *thus*, is such a *Conjunction of Ignorance and Foolishness*, as however an *Atheistical Philosopher* might pretend to propagate, one would think that a *Bishop in a Christian Church*, when he look'd back upon his own *solemn Oaths and Engagements*, when he took that sacred Order upon him, shou'd have been asham'd of ; but such are the *New Lights* which our *modern Allumbradoes* have set upon a Hill to amuse the World with ; but the best of our Case is, that such *Doctrines* as have been lately publish'd, have been hugg'd only by *Schismatics, Hereticks, Atheists, God-mockers and Libertines*, but loath'd and detested by Men of *Learning, Probity, true Christian Charity*, or are thoroughly tinctured, not with the *Hoadleian*, but the *True Spirit of the Gospel*. Indeed it's no wonder that where the Life and Power of Godliness is almost extinct, there such Principles of Confusion should take place; but *these kind of Teachers* have always been disowned by the *true Church of God*, or the *Generality of faithful Christians*, and it could never be fasten'd upon it with the least Shew of Truth, till the *Bishops of Rome, and others of the like Kidney*, instead of taking that Care of Souls which they ought, and those who, of later Years, have pretended to be the most *irreconcilable Enemies* to such *Bishops*, have prov'd the *common Incendiaries* of the Universe : Since that unhappy Time, what Destructions they have brought to pass in the *Christian World*, *Experience and History* make but too manifest. And yet, would Men at last, who call themselves *Christians*, study to be quiet, and to do their own *Business*, we might see somewhat of *Reformation* among us in this Matter. Which that Men might learn, let them consider, that

*Thirdly, To use our selves to due Obedience and Submission to our lawful Governours, as a Means to put to silence the Ignorance of foolish Men, who pretend that Christ's Religion allows them to resist such Governours as they don't approve of, by Force, is to do Well accord-*  
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ing to the Will of God, — For so is the Will of God that with Well-doing we may put to silence the Ignorance of foolish Men. — I need not enter here into a large Political Discourse concerning the various Kinds of Government received in the several Parts of the World, and to state the Question, Whether *Democracy, Aristocracy, or Monarchy*, be the more eligible Form of Government? I have shewn my Sentiments on this Occasion formerly plain enough. We have long since hiss'd the *Fable of the State of Nature*, unless as it's corrupted by Sin, having thro' our first Parents gotten footing in the World, out of the Schools of *Christian Reason and Divinity*, those who can answer and refute *Dr. Echard's Dialogue between Timothy and Philautus* on that Subject, or who can prove to the full Satisfaction of Good and Learned Men, that *Infidels and Debauchees* ought to be admitted to *Offices of Trust and Profit in a Christian State*, or that to make Men Religious, at least to Appearance, whose Hearts we cannot know on one Occasion or another, is to cast a *stumbling Block* before them; Such mighty Men at Argument may take up *Hobbism, Socinianism, Arrianism*, and what not, and make Numbers of Profelytes among the *Creatures whom they favour*, but as for Us, who make the best use of our Bibles we can, we find no Government but *Theocracy or Monarchy managed by the Hands of Men* there, and no Time without a Government truly Political there, no not so much as with Respect to the Church of Christ or his Kingdom, what *Paradoxes* soever some *Dreamers* may offer to the World; *Monarchy* was the Government settled by God in *Adam*; we have no Ground of suspecting any other Government before the *Deluge*, and afterward, a numerous Progeny of Princes is one of the great Blessings entail'd upon Families; What Reasons Men of unquiet Spirits might find for changing *Monarchies* into *Democracies, Oligarchies, or Aristocracies*, are not worth our serious Thoughts, nor do our Bibles take any Notice of them, we know that *Kings reign by God*, and *Princes decree Justice by him*.

Now that God should constitute any Office of Power or Government without any Subordination to it, or without any Design of the Submission of others to it, would appear incomprehensibly strange. If we observe that natural Order in which God has settled all created Beings,  
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we may see a perfect *Polity* in it, the very inanimate Creatures still subservient to those Rules and Laws appointed for them ; What can we find but *Man* who dares Rebel against his Maker ? and who but *Man* would shake the Yoke of all Government off his Neck ? Hence *Factions, Insurrections, and Rebellions against lawful worldly Princes* are so frequent, for it can be no Wonder that the *Substitutes* should be disregarded or disobeyed, where the *Highest Lord* himself cannot prevail, without an Almighty out stretched Arm for our Subjection. Now if God be the original Founder of Monarchy by his own Example, and by his *Providential Care* of Mankind, who could not possibly attain to, or subsist in that Happiness they were created to without Government, we may reasonably believe, that as He has been pleased to settle Us in these Kingdoms under a Monarchical Government, the most exact Resemblance of that Sovereignty which He himself exercises over all his Creatures, so he expects that we should faithfully serve, honour and humbly obey those whom He has made his visible Substitutes over us, we may be assur'd that He could not settle a Government among us, so entirely agreeable to his own, yet so disagreeable to his Will, that he would easily dispense with any Acknowledgment of that Authority with which he had invested his *Vicegerents* in these Nations. It's true, God was highly offended once with the *Israelites*, for asking a King for themselves, but we are to observe, that He was not offended with them because He disliked that Kind of Government, for He Himself had promised it to them of old, as a Consummation of their Blessings, He had inspired *Jacob* with the Gift of Prophecy to foretel it, He had taken Notice by *Moses*, that the Time would come when they'd desire it, He had inured them to it, in making *Moses* himself a King in *Jeshurun*, a compleat and absolute Monarch immediately under Himself, in all Respects excepting meerly the *Royal Title*, and had given them Direction \* for the choice of a King, and for their King's Behaviour of himself in his Management ; But the real Reason of God's Displeasure with them at that time was that Infidelity which was both the Ground and Concomitant of their Importunity, — They have reje-

*eted Me, says God, that I should not reign over them -- and Samuel alledges it against them -- When you saw that Nabash the King of the Children of Ammon came against you, ye said unto me, Nay, but a King shall reign over us, when the Lord your God was your King -- and, beside all this, there was a great deal of Pride in their Request, that They, forsooth, might be like the Nations round about them, that a King might judge them, go out before them, and fight their Battles --* \* so that the *Desire of the Israelites* was not displeasing to God for the *Matter*, but for the *Manner and Circumstances* of it; Otherwise he who runs the whole *History of the Israelitish State*, will find no Time more unhappy, or more remarkable for God's strange and dreadful Judgments, than that miserable and confused *Interregnum*, when every Man did what was good in his own Eyes. And indeed, how soon would this huge and glorious Frame of Heaven and Earth fall into their *original Chaos*, were but God, the supreme Legislator withdrawn, or were not his Determinations irreversible: and what horrid Combustions, what *unnatural Fars and Discords* would render this Lower World in pieces, were the Reins of Government once broken, but *God is the God of Order, and not of Confusion.*

But to prove that it's agreeable to the *Will of God* for us to be humble and submissive to the *Authority of the Civil Magistrate in all things* which are not disagreeable to the *Reveal'd Will* of God, for in Things disagreeable to it the *Obligations of Authority* cease; What need any stronger Evidence, than those mention'd before, of our great Master's paying Tribute, tho' free, and requiring All to give to Cesar the things that are Cesar's, and to God the things that are God's? But to these we may add, that when his Hour was come, He suffer'd Himself, tho' he could have prevented it, to be betray'd into the Hands of Sinners, and tho' he could have commanded more than twelve Legions of Angels to have attended and guarded Him against all the Force of Hell and wicked Men, yet he permitted a tyrannical, cruel, and ambitious SUBORDINATE GOVERNOUR to condemn, to scourge, and crucify Him; and what did all this Submission tend to, but to set the Seal of God Himself to the Patent of the Civil Magistrate: I know very well that some plead our Saviour's Submission was no Example to our Purpose, He came into the



the World to Die for Sinners, but if He had not so submitted, he could not have died, and consequently, our *Redemption* could not have been effected; but what He did or suffer'd upon that View, cannot affect us who propose no such great Design to our selves. But this *Plea* very ill becomes Those who pretend that God could have found out a way to *redeem Sinners*, tho' Christ had never taken our Nature upon him, nor suffered on the Cross for our Sins, but if we would have been *otherwise Redeemed*, as there would have been no need of Christ's Death on our Account, so there would have been noo need of any such Submission. I must confess, that tho' *some of great Names* have vented *that Notion* of the *possibility of human Redemption without the Incarnation of the Son of God*, yet I can never come into their Measures 'till they can produce any Instance of God's doing any thing that was not the most absolutely wise, or the most indispensably necessary that the Action so or so circumstanced could possibly admit of; the *Covenant God enter'd into with his Son for the Redemption of Mankind* was from Eternity, the compleat and perfect View of the Method by which it was to be effected, was from Eternity; before the Covenant was made there was no *Time*, after it was made there could be no *Change*, God never could be wiser than Himself, or mend his Counsel, as Men sometimes do, upon an accidental or unforeseen Emergency, nor could any Branch or Circumstance of that Covenant fail, therefore *God the Son* must take upon him human Nature, therefore in that human Nature he must suffer, but all this with Respect to *human Powers*, he did *voluntarily, un-compell'd by any Power but his own*, and we see he was fain to hide the *Terrors of his Glory* that Man might be able to bring that to pass which was necessarily to be done, and this was certainly an Acknowledgment of, and strengthening the *Authority of the Civil Magistrate*, how mean and despicable soever the Person of him who bore the Office might be.

Popery, indeed, properly so call'd, to the eternal Scandal of that *bloody Superstition*, teaches the Art of *poisoning and assassinating Kings, and Rebelling against the Authority of lawful Governours*, and it invests the *pretendedly infallible Head of the Church* with Power to *dethrone and excommunicate Princes*, and to *Interdict and Con-*

*found Kingdoms and Commonwealths*, and it would have been well if such things had been tolerated only by the *professed Vassals of the Bishop of Rome*, but Faction and Rebellion are Plagues of a very spreading Nature, and those who are infected with them are just of such mischievous Inclinations as those visited with the Pestilence. Men may call *themselves* what they will, as we see *common Atheists and Debauchees* recommended by a *Bishop to Places of Trust and Profit*, under the Name of *Protestants*, but All who lay down and defend Opposition to their lawful Governors, let them roar never so loud against *Papery*, are really either *Papists or Atheists*; They are the *Principles, not the outward Profession*, which make the Man. Those who will not in their own Persons *submit to every Ordinance of Man*, or who teach others not to do so, those who make as great a rout with *Liberty and Property*, when they are making use of all the Means they can find out to *betray their native Country into Slavery*, as others do with what they call *tender Conscience*, when really they have *no Conscience at all*; nor know so much as *what Conscience is*, those who are afraid of casting *Stumbling Blocks* in the Way of *Atheists and Debauchees*, by obliging them to make some Shew of Religion, whether they have any Religion in their Hearts or not, all such kinds of Persons are such as have *no true Sense of Religion* themselves, and if there be no such thing as *outward Religion in Rerum Natura*, or *outward Worship*, which any one can reasonably be obliged to in a *Christian Nation*, every Man may be a *sincere Son of the Court of Rome*, and consequently may maintain *King deposing and King killing Principles* in his Heart, and yet never be taken Notice of as a *Papist*. And Men may be very wise, if some are not in an Error, and understand the *Spirit and Genius of the Gospel* perfectly well, tho' very differently from the *poor weak Fathers of old*, yet never stand on their Guard against them, or secure the *Frontiers of the Kingdom of Jesus Christ* against their Insults and Underminings.

But whatever Men of *Heterodox Judgments*, or of *no Judgments at all*, may endeavour to amuse us withal, with respect to the *Resistance of such lawful Princes* as we have once conceived an ill Opinion of, we are sure, and we can rest in our Notion with much greater Satisfaction



f action and Security, than in the *novel Dreams of the Bishop of Bangor*, that neither God, nor any Religion really founded upon his Word, allows any such Perverseness, nay, it is not so much as allowed by that which Men call *Natural Religion*. We never heard of any Commission given by *Christ the undoubted*, to *Peter the supposed Head* of the Church, whose Successors the *Bishop of Rome* falsely pretends to be, that he might precipitate Kings from their Thrones, or lay them aside as uselefs Burdens to the Publick ; The Charge given by our Lord to St. Peter, and in him to all the Apostles and their Successors to the end of the World, was, *Feed my Sheep, feed my Lambs !* And we see what the same Apostle enjoins us in the Text. Had Peter had any *Abdicating Power*, doubtless he'd have exercis'd it upon *Herod*, when shut up in Prison by him, or upon *Nero*, under whose Government, as Historians tell us, he suffer'd Martyrdom ; but alas ! all the Reasons *He and such as He* us'd against the worst of Princes were only *Prayers and Tears*, and where they could not do such Things as were impos'd upon them by a lawful Power, they quietly submitted to the utmost Severity of oppressive Laws, and so *he and his Brethren* became signal Examples of those Rules they had given to others, *To be subject to Superiors with all Fear, not only to the good and gentle, but also to the froward* — whence the *Bishop of Rome*, or any of those who pretend to be his *Adversaries*, should deduce their Superiority over temporal Magistrates, is very obscure and imperceptible ; According to the *Law of Reason* and the best Methods of *Self-Preservation*, that mutual Society and those Alliances by which Men go about to secure their own Peace, cannot subsist under two Pretenders to the same Headship or Government, nor can there be any safe Union between two Supreme Powers of different Pretences and Qualifications ; And as for the *Laws of God*, they never show us any thing like it, but *Moses*, tho' the *Younger Brother*, is made a God to *Aaron his Elder*, tho' he were design'd to be the *High Priest of the Lord* ; And tho' the *Princes of Israel* never pretended to the *Priesthood*, yet they always acted as *Political Superiours* to the *High Priests themselves*, and therefore *Solomon*, tho' he could not *Unpriest Abiathar* for following *Adonijah*, who by the Right of his Birth was next Heir to the Crown of *Israel*, yet,

*As his Sovereign Lord*, he might forbid his entring into the Temple to officiate, and might have taken away his Life, had he refus'd to acquiesce, since he was really no better than a Rebel, for he who had been admitted into the Privacies of his Master *David*, could not but know that *David himself was a Prophet*, and that God had promised that *that Son whom he should have by Bathsheba, should, after his Decease, sit upon the Throne of Israel*. The Right of dealing thus by the *highest Christian Bishops* was claim'd by *Christian Emperors* afterwards, so in the Year 420, *Honorius* expell'd both *Bonifacius* and *Eulalius*, two *Anti-popes*, out of Rome, *Theodorick King of the Goths in Italy*, clap'd up *John Bishop of Rome* in Prison, and there starv'd him to Death; their Emperor *Constantius*, in the Year 654, banish'd *Pope Martin* into *Chersonesus*, where he ended his Life. Nay, *Pope Adrian* the First, got this Canon pass'd in Council, that *The whole Power of Electing Bishops of Rome should rest in the Emperors alone*, which accordingly they practiced till the Year 1076. What Church Man then can have any Claim to *Supremacy in Temporal Affairs*, unless it be *he who sitting in the Temple of God exalts himself above all who is called God?*

Indeed, when I once see that *Prophecy* literally made good, That all Men shall live together in so profound a Peace, that they shall *actually beat their Swords into Plough-shears and their Spears into Pruning-hooks* — when all Wars and Discords shall so far cease, that Men may forget to fall out with one another, then, and never till then, shall I think it a fit Time for the *Imperial Crown*, and the *Episcopal Mitre* to sit both upon one Head, and then it may be there would be as little Reason for *God the Father* to have any *Substitutes* for the Government of this lower World, or to whose authentick Determinations any *inferior Persons* should be bound absolutely to submit, as some tell us there is not any Occasion for such *Sub Governours in the Church of Christ*. But till such a Time comes, it must be the *Sword*, and not the *Crosier*, that must bear the Sway, and *God's and Christ's Vicegerents* must supply his Place, and put an End to Controversies with all Expedition imaginable, not deferring the *Decision* of them, as all *Malefactors* would be glad they should, to the *Day of Judgment*; And to suppose the



the Crowns and Scepters of Kings to be under the Command of a proud usurping Prelate, or the Coercion of a tumultuous inconsiderate Mob, or that Hereticks and Schismatics are to be permitted to go on without Controul, is to make him whom we call a Monarch, a Slave, and the the Kingdom or Church of Christ a Heap of Confusion, and such we are sure he never intended it to be.

It's then our Duty, let Rome or Bangor suggest never so much to the contrary, to believe and acknowledge our lawful Sovereign, next and immediately under Christ, to be the supreme Governour over all Persons both in Church and State, and that such a Governour as ought to be in a Christian Kingdom, of which we always suppose our selves to be Members, when we discourse of those Things, *Custos utriusq; Tabula*, the Keeper of both Tables, or the Protectors and Defenders of all Men in their Duties to God, and to one another, and whatever some Novelists may buz in their Princes Ears to the contrary, they, as well as other Men, must give a terrible Account at the Great Day, of their Performance of their own Duties in that Station. And we are to obey such Princes so doing, not as holding of others in Chief, but as set over us immediately by God himself, so the Roman Historian\* God has given the Sovereignty over all to Princes, to Subjects he has left the Honour of Obedience, that they may always pray to God to send them good Princes, but submit themselves to the very worst. I shan't dispute what Right lies on the Subjects part to oppose a Tyrannical Magistrate, or meddle with that Distinction of a Tyrant in *Introitu*, in *Dominatu*, in *Consiliis*, i. e. of a Tyrant seizing the Crown by *Usurpation*, or without a just Title, as our Richard the Third, or governing Arbitrarily by unjust Taxations and extreme Cruelties, as our William Rufus, or with design to enslave a State to himself, or to some Foreign Power, or to alienate the Crown to another Family, all which concurr'd in the late infamous Usurper — The first and last of which kinds of Tyrants, state Casuists and Politicians allow Subjects to oppose, but not the other. It's enough for us to know, that All those Princes are not Tyrants whom we are pleased to call so, and for our lawful King, we are not to

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\* Tacitus.

*Curse them, no not so much as in our Hearts, for a Bird of the Air shall carry the Voice, and that which hath Wings shall declare the Matter\*.*

Tho' it be the Misery of *Kings and Princes*, that not many of them come to a peaceful End ; tho' *Josias* of old dy'd in Battel, and *Charles I.* of blessed Memory, was barbarously murder'd by his own Subjects, both of them Princes parallel'd by none but Themselves, all this only shews that God, provok'd by the continual Malignities of Men, sometimes pours down his Vengeance upon an ingrateful and discontented People, in destroying the King, but still *Woes, Temporal and Eternal*, follow them who dare to imbrue their sacrilegious Hands in the Blood of their Sovereigns, tho' they may be never so much alienated from Goodness. Our *lawful Princes* are *God's Ministers*, how mean soever they may appear in our Eyes ; we are unfit to discant upon their Actions, and much more unfit to punish them : We are unable to Govern ourselves and therefore the more obliged to Obey them. *Let every Soul be subject to the higher Power . . .* is the Dictate of an Apostle.

Where God has settled a *Monarchy*, he leaves it not in the Power of weak Man to destroy it. He who form'd it, can again excite those Powers, who shall ruin it ; and that is oft some *foreign Force* (which acquires *Glory* by that Action) which done by *home-born Subjects*, would be *brutish and unpardonable*. But if God does make use of a Subject to scourge either an *impious King*, or a *wicked Nation*, when he has done with it, he generally casts the Rod into the Fire of his Indignation. Hence, if we look into the Histories of the most prosperous Rebellions that ever traiterous Subjects managed, however just or reasonable some might think the Causes were, yet the Events have generally been so miserable, that none but *Madmen* would ever adventure again on such Extravagancies. If we consider the Persons who are apt to carry on such Com-motions, they are generally *Miscreants and Outlaws*, who have forfeited their Heads, long since, to their lawful Governors ; and they easily pick up *Nebulones ex facie Plebis*, a Company of poor ignorant Rakehells, like the Followers of the *Ephesian Demetrius*, they know nothing of the real Cause for which they rise in Arms ; but, in th

\* *Eccles. x. 20.*



mean time, are habituated to all manner of Villanies, under the insolent Conduct of some mischievously politick *Malecontent*; and provided he be popular, they enquire no farther. If they troubled themselves with thinking, *Peace, Submission and Obedience* would be in greater Esteem among them. How few have been known to grow happy by rebelling against their lawful Superiors? It was a tart *Question*, and not easily to be answer'd by any but *Jehu, who had God's immediate Commission for what he did*. . . Had *Zimri Peace, who slew his Master*? - Traytors and Rebels may prosper for a while; they may lay their Plots as deep as Hell, and think no Judge will call them to an Account at last; but

*Raro antecedentem Scelus flum  
D fruit pede Poena clauda*————

though they may escape some Dangers for a while, yet Vengeance suffers them not to live. And what do the Agents in these dark Affairs get at last? They only change one Tyranny for another, and though themselves may be Favourites for a while with their new Rulers, They are but as Beasts fed for Sacrifice made much of, that they may have the less Suspicion of their intended Ruin. Such Labyrinths does Providence lead Refractory and Rebellious Minds into, making them frequently to end all their mischievous Designs and fatal Quarrels in the Destruction of one another.

The *Laws of Nations* punish such unquiet Persons with Death, and the *Laws of Heaven* with Damnation; for, *He who loves God, must love his Brother also*, and if I cannot pretend to the Love of God, but by showing Charity to my Brother, who bears the Image of our Maker only in *Spirituals and Intellectuats*, much less can I pretend to it if I love not Him, who not only bears the Impress of God on his Soul, but represents him a peculiar Manner in his personal Qualifications. St. Peter and St. Jude plainly enough express the desperate Condition of such as are deficient here, fixing an everlasting Brand on those filthy Dreamers, as they justly stile them, who *despise Dominion, and speak evil of Dignities*. — *They are spots in our feasts of Charity, Clouds without Water carried about with Winds, Trees, whose Fruit withereth without Fruit, twice dead, plucked up by the Roots* \*; *Raging Leaves of the Sea, foaming out their own Shame, Wandering Stars, to whom is reserv'd the Blackness of Darknes, and that for ever* || — In short, their whole Business and Endeavour is to bring Scandal upon Religion by all their Actions. That the work of their Father the Devil, and his Work they will do. They'd make the Church of Christ, among us, especially, like the poor Traveller from Jerusalem to Jericho; they'd Rob and strip her, and leave her full of Wounds, and none to pity her, and nothing else can satisfy them.

\* 2 Pet. ii. 10-15.

|| Jude 8. 12. 24.

But never was so dangerous a Wound given to the Credit of our Profession, as was by that Execrable Murder, the Guilt of which we this Day lament, when a Party who pretended to be the most zealous Professors of the true Reform'd Religion, such as made a Shew of the most irreconcilable Hatred to Romish treacherous Practices and Principles, and to preserve the Reformation in its greatest Purity and Integrity, yet partly by the Instigation of these very Incendiaries of Rome, but chiefly in Prosecution of their own seditious, impious, and damnable Designs, contriv'd so desperate a Treason, so detestable an Act as Rome it self never undertook, so publishing to the World their desperate Principles and sottish Ignorance, casting themselves Head-long into the violent Torrent of Rebellion, and all manner of Impieties, and causing these Nations and the Gospel of Jesus Christ to be evil spoken of.

Papists have often murdered Princes in a suddain and violent Manner, and have justify'd their Practices after Execution; but to take away the Life of a Sovereign Prince under pretence of Law, to do it in a deliberate Manner, to bring a King accountable to none but Him, who is King of Kings and Lord of Lords, to plead for his Life before them, who had formerly sworn Allegiance to him, to proceed against him, formally to condemn him, and to bring him at last in the Face of the Sun to publick Execution, and after all with an unparalleled Impudence in defiance of Heaven and Religion, to give God Thanks for their Deliverance from the pretended Tyranny of a pious, just, and lawful Prince, was an act so bellishly audacious, that the proudest of Rome's Prelates never attempted, and that, and the new fashion'd Preachments of the present Age, have given opportunity to the industrious Agents of that See, to draw many into an Abhorrence of the Reform'd Religion, under pretence of which such Villanies are committed, and such abominable Doctrines preach'd; we have brought Foreigners almost to conclude, that to be a Protestant, is to be a Rebel and a Traytor, or any Thing that's not Tolerated in a Christian Government.

But Thanks be to God it's not our Religion, as Reform'd from Popery, which favours any such Doctrines or Practices, nor have any but the Actors themselves, and Hypocrites of the same Principles, or Persons egregiously Ignorant and Foolish justify'd and imitated their Patterns. And, whatever such Wretches may do, when the sober World shall see the Memory of the Just blessed amongst us; but the very Names of Rebels, Traytors, and Murderers perish from the Earth, or never be repeated but with Execrations, then again we shall appear like a Christian Nation. We shall remove all Scandal from our Profession, Justice will soon run down like a mighty Stream, and Righteousness will beat down the Oppressive, False Prophets, and False Brethren will be known and detested, and Fathers who give their Children Stones for Bread, and Scorpions for Fish, will justly be rejected and despised: Which God of his Mercy grant. Amen.

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